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these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way : and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all the deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie ; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.'

This remarkable utterance shows how potent was the survival in the mind of Paul of the old Elohist belief. Although the ancient deity, who deceived prophets to their destruction, and sent forth lying spirits with their strong delusions, was dethroned and outlawed, he was still a powerful claimant of empire, haunting the temple, and setting himself up therein as God. He will be consumed by Christ's breath when the day of triumph comes ; but meanwhile he is not only allowed great power in the earth, but utilised by the true God, who even so far co-operates with the false as to send on some men 'strong delusions' ('a working of error,' Von Tischendorf translates), in order that they may believe the lie and be damned. Paul speaks of the 'mystery of iniquity ;' but it is not so very mysterious when we consider the antecedents of his idea. The dark problem of the origin of evil, and its continuance in the universe under the rule of a moral governor, still threw its impenetrable shadow across the human mind. It was a terrible reality, visible in the indifference or hostility with which the new gospel was met on the part of the

'*Our* God also!' cries each great revolution that advances. His consuming wrath is not now directed against man, but the errors which are man's only enemies: the lightnings of the new Sinai, while they enlighten the earth, smite the old heaven of human faith and imagination, shrivelling it like a burnt scroll!

In this nineteenth century, when the old heaven, amid which this fiery pillar glowed, is again shaken, the ancient phrase has still its meaning. The Russian Tourgenieff represents two friends who had studied together in early life, then parted, accidentally meeting once more for a single night. They compare notes as to what the long intervening years have taught them; and one sums his experience in the words—'I have burned what I used to worship, and worship what I used to burn.' The novelist artfully reproduces for this age a sentence associated with a crisis in the religious history of Europe. Clovis, King of the Franks, invoked the God of his wife Clotilda to aid him against the Germans, vowing to become a christian if successful; and when, after his victory, he was baptized at Rheims, St. Remy said to him—'Bow thy head meekly, Sicambrian; burn what thou hast worshipped, and worship what thou hast burned!' Clovis followed the Bishop's advice in literal fashion, carrying fire and sword amid his old friends the 'Pagans' right zealously. But the era has come in which that which Clovis' sword and St. Remy's theology set up for worship is being consumed in its turn. Tourgenieff's youths are consuming the altar on which their forerunners were consumed. And in this rekindled flame the world now sees shrivelling the heavens once fresh, but now reflecting the aggressive selfishness of man-

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of the Avesta, which in turn is Ahi, the great Vedic Serpent-monster whom Indra 'prostrated beneath the feet' of the stream he had obstructed—every stream having its deity. He would remind us that the Vedas describe the earliest dragon-slayer, Indra, as 'crushing the head' of his enemy, and that this figure of the god with his heel on a Serpent's head has been familiar to his race from time immemorial. And he would then tell us to read the Rig-Veda, v. 32, and the Mahábhárata, and we would find all the elements of the story told in Genesis.

In the hymn referred to we find a graphic account of how, when Ahi was sleeping on the waters he obstructed, Indra hurled at him his thunderbolt. It says that when Indra had 'annihilated the weapon of that mighty beast from him (Ahi), another, more powerful, conceiving himself one and unmatched, was generated.' This 'wrath-born son,' 'a walker in darkness,' had managed to get hold of the sacred Soma, the plant monopolised by the gods, and having drunk this juice, he lay slumbering and enveloping the world,' and then 'fierce Indra seized upon him,' and having previously discovered 'the vital part of him who thought himself invulnerable,' struck that incarnation of many-formed Ahi, and he was '*made the lowest of all creatures.*'

But one who has perused the philological biography of Ahi already given, vol. i. p. 357, will not suppose that this was the end of him. We must now consider in further detail the great episode of the Mahábhárata, to which reference has been made in other connections.¹ During the Deluge the most precious treasure of the gods, the Amrita, the ambrosia that rendered them immortal, was lost, and the poem relates how the Devas and Asuras, otherwise gods

¹ See pp. 46 and 255. The episode is in Mahábhárata, I. 15.

origin of the latter. The Tree of the knowledge of Good and Evil which made man 'as one of us' (the Elohim) is the Soma of India, the Haoma of Persia, the *kudsir* of Scandinavia, to which are ascribed the intelligence and powers of the gods, and the ardent thoughts of their worshippers. The Tree of Immortality is the Amrita, the only monopoly of the gods. 'The Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth the garden of Eden to till the ground whence he had been taken. So he drove out the man; and he placed on the east of the garden of Eden cherubim, and a flaming sword which turned every way, to guard the way of the tree of life.'

This flaming sword turning every way is independent

mould, they added the gloss that the first man was made of the dust or mould of the ground. It is not contended that the Hebrews got their word directly from the Hindu or Persian myth. Mr. George Smith discovered that Admi or Adami was the name for the first men in Chaldean fragments. Sir Henry Rawlinson points out that the ancient Babylonians recognised two principle races,—the Adamu, or dark, and the Sarku, or light, race; probably a distinction, remembered in the phrase of Genesis, between the supposed sons of Adam and the sons of God. The dark race was the one that fell. Mr. Herbert Spencer (*Principles of Sociology*, Appendix) offers an ingenious suggestion that the prohibition of a certain sacred fruit may have been the provision of a light race against a dark one, as in Peru only the Yuca and his relatives were allowed to eat the stimulating *coca*. If this be true in the present case, it would still only reflect an earlier tradition that the holy fruit was the rightful possession of the deities who had won in the struggle for it.

Nor is there wanting a survival from Indian tradition in the story of Eve. Adam said, 'This now is bone of my bone, and flesh of my flesh.' In the Manu Code (ix. 22) it is written: 'The bone of woman is united with the bone of man, and her flesh with his flesh.' The Indian Adam fell in twain, becoming male and female (Yama and Yami). Ewald (*Hist. of Israel*, i. 1) has put this matter of the relation between Hebrew and Hindu traditions, as it appears to me, beyond doubt. See also Goldziher's *Heb. Mythol.*, p. 326; and Professor King's *Gnostics*, pp. 9, 10, where the historic conditions under

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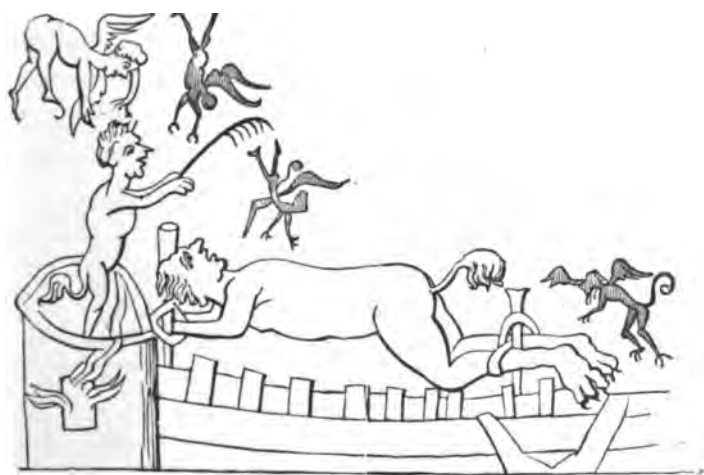




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selves,' and that such independence continued 'unto this day' (2 Kings viii. 20, 22). There was thus no room for the exhibition of Jacob's superiority,—that is of Israel's priority over Edom,—in this world ; nor yet any room to carry out Isaac's curse on all who cursed Jacob, and the saying: 'Jacob have I loved, Esau have I hated, and laid his mountains and his heritage waste for the dragons of the wilderness' (Mal. i.).

Answers to such problems as these evolve themselves slowly but inevitably. The agonised cry of the poor girl in Browning's poem — 'There may be heaven, there must be hell'—marks the direction in which necessity led human speculation many ages before her. A future had to be invented for the working out of the curse on Esau, who on earth had to fulfil his father's blessing by enjoying power, wealth, and independence of his brother. In that future his greatness while living was repaid by his relegation to the desert and the rock with the he-goat for his support. Esau was believed to have been changed into a terrible hairy devil.¹ But still there followed him in his phantasmal transformation a ghostly environment of his former power and greatness ; the boldest and holiest could not afford to despise or set aside that 'share' which had been allotted him in the legend, and could not be wholly set aside in the invisible world.

Jacob's share began with a shrewd bargain with his imprudent brother. Jacob by his cunning in the breeding of the streaked animals (Gen. xxx.), by which he outwitted Laban, and other manœuvres, was really the

cause of bringing on the race called after him that repute for extortion, affixed to them in such figures as Shylock, which they have found it so hard to live down. In becoming the great barterers of the East, their obstacle was the plunderer sallying forth from the mountain fastnesses or careering over the desert. These were the traditional descendants of Esau, who gradually included the Ishmaelites as well as the Edomites, afterwards merged in the Idumeans. But as the tribal distinctions became lost, the ancient hostility survived in the abstract form of this satan of Strife—Samaël. He came to mean the spirit that stirs up antagonism between those who should be brethren. He finally became, and among the more superstitious Jews still is, instigator of the cruel persecutions which have so long pursued their race, and the prejudices against them which survive even in countries to whose wealth, learning, and arts they have largely contributed. In Jewish countries Edom has long been a name for the power of Rome and Romanism, somewhat in the same way as the same are called 'Babylon' by some christians. Jacob, when passing into the wilderness of Edom, wrestled with the invisible power of Esau, or Samaël, and had not been able to prevail except with a lame thigh,—a part which, in every animal, Israel thereafter held sacred to the Opposing Power and abstained from eating. A rabbinical legend represents Jacob as having been bit.

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As I write, fiery Mars, near enough for the astronomer to detect its moons, is a wondrous phenomenon in the sky. Beneath it fearful famine is desolating three vast countries, war is raging between two powerful nations, and civil strife is smiting another ere it has fairly recovered from the wounds of a foreign struggle. The dismal conditions seem to have so little root in political necessity that one might almost be pardoned even now for dreaming that some subtle influence has come among men from the red planet that has approached the earth. How easy then must it have been in a similar conjunction of earthly and celestial phenomena to have imagined Samaël, the planetary Spectre, to be at work with his fatal fires! Whatever may have been the occasion, the red light of Mars at an early period fixed upon that planet the odium of all the burning, blighting, desert-producing powers of which it was thought necessary to relieve the adorable Sun. It was believed that all 'born under' that planet were quarrelsome. And it was part of the popular Jewish belief in the ultimate triumph of good over evil that under Mars the Messiah was to be born.

We may regard Esau-Samaël then as the Devil of Strife. His traditional son Cain was like himself a 'murderer from the beginning';¹ but in that early period the conflict was between the nomad and the huntsman on one side, on the other the agriculturist and the cattle-breeder, who was never regarded as a noble figure among the Semitic tribes. In the course of time some Semitic tribes became agriculturists, and among them, in defiance of his archæological character, Samaël was saddled with the evils that beset them. As an ox he

¹ Buslaef has a beautiful mediæval picture of a devil inciting Cain to hurl stones on his prostrate brother's form.



pondence with the attitude of Christ on the Father's knees, Satan supports the betrayer of Christ. Beside the king of Hell, seated in its Mouth, are personages of distinction, some probably representing those poets and sages of Greece and Rome, the prospect of whose damnation filled some of the first christian Fathers with such delight.

In Spain, when a Bishop is about to baptize one of the European Dukes of the Devil, he asks at the font what has become of his ancestors, naming them—all heathen. 'They are all in hell!' replies the Bishop. 'Then there will I follow them,' returns the Chief, and thereafter by no persuasion can he be induced to fare otherwise than to Hell. Gradually the Church made up its mind to ally itself with this obstinate barbaric pride and ambition. It was willing to give up anything whatever for a kingdom of this world, and to worship any number of Princes of Darkness, if they would give unto the Bishops such kingdoms, and the glory of them. They induced Esau to be baptized by promise of their aid in his oppressions, and free indulgences to all his passions; and then, by his help, they were able to lay before weaker Esaus the christian alternatives—Be baptized or burnt!

Not to have known how to conquer in bloodless victories the barbaric Esaus of the world by a virtue more pure, a heroism more patient, than theirs, and with that 'sweet reasonableness of Christ,' which is the latest epitaph on his tomb among the rich; not to have recognised the true nobility of the Dukes, and purified their pride to self-reverence, their passion to moral courage, their daring and

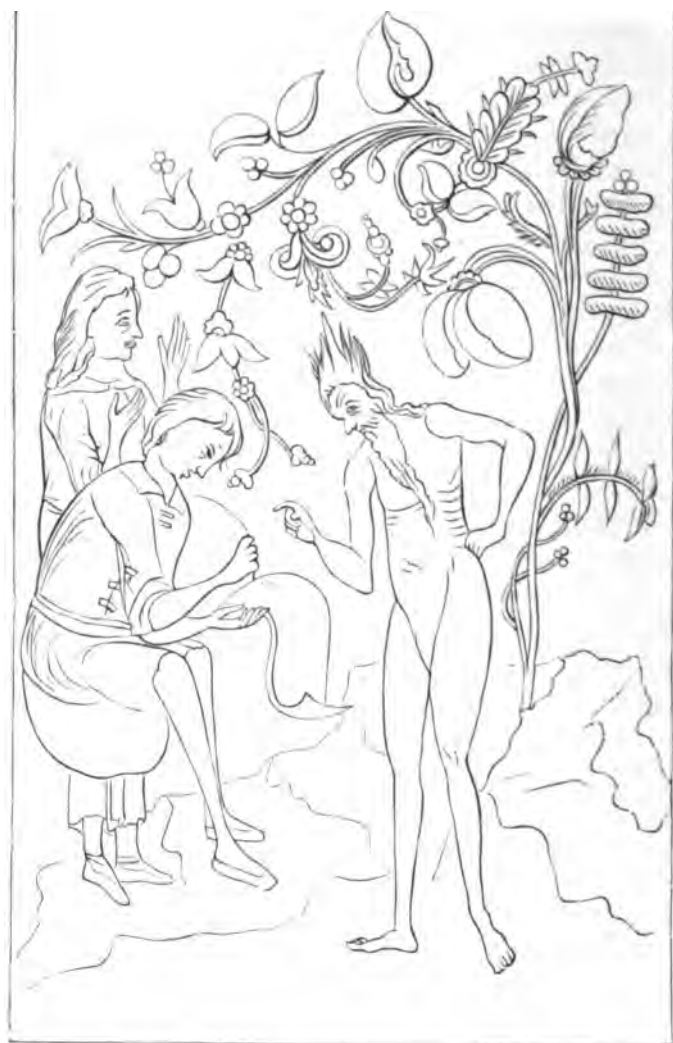




our planet was mainly in their power, and the subjects of the higher empire always a small colony.¹ Moreover, there was a natural tendency of demons, which originally represented earthly evils, when these were conquered by human intelligence, to pass into the realm least accessible to science or to control by man. The uncharted winds became their refuge.

This belief was general among the Christian Fathers,² lasted a very long time even among the educated, and is still the teaching of the Roman Catholic Church, as any one may see by reading the authorised work of Mgr. Gaume on 'Holy Water' (p. 305). So long as it was admitted among thinking people that the mind was as competent to build facts upon theory as theories on fact, a great deal might be plausibly said for this atmospheric diabolarchy. In the days when witchcraft was first called in question, Glanvil argued 'that since this little Spot is so thickly peopled in every Atome of it, 'tis weakness to think that all the vast spaces Above and hollows under Ground are desert and uninhabited,' and he anticipated that, as microscopic science might reveal further populations in places seemingly vacant, it would necessitate the belief that the regions of the upper air are inhabited.³ Other learned men concluded that the spirits that lodge there are such as are clogged with earthly elements; the baser sort; dwelling in cold air, they would like to inhabit the more sheltered earth. In repayment for broth, and various dietetic horrors proffered them by witches, they enable them to pass freely through their realm—the air.

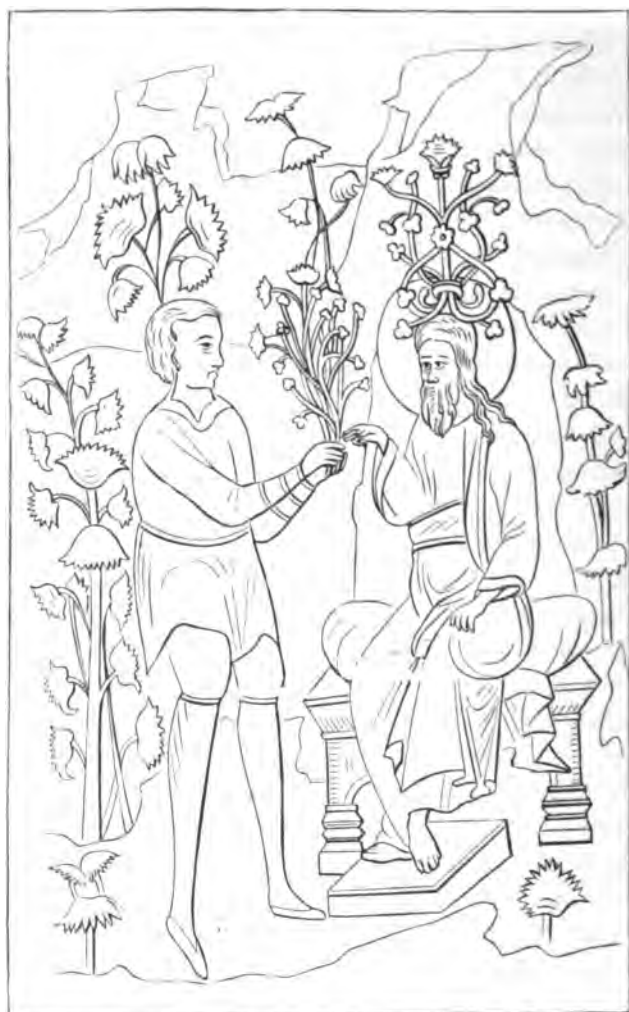
¹ Those who wish to pursue the subject may consult Plutarch, Philo,



ception was supernatural, not of the flesh. Marriage became an indulgence to sin (whose purchase-money survives still in the marriage-fee). The monastery and the nunnery represented this new ascetic kingdom; that perilous word 'worldliness' was transmitted to be the source of insanity and hypocrisy.

Happily, the common sense and sentiment of mankind have so steadily and successfully won back the outlawed interests of life and the world, that it requires some research into ecclesiastical archæology to comprehend the original significance of the symbols in which it survives. The ancient rabbins limited the number of souls which hang on Adam to 600,000, but the christian theologians extended the figures to include the human race. Probably even some orthodox people may be scandalised at the idea of the fathers (Irenæus, for example), that, at the Fall, the human race became Satan's rightful property, did they see it in the picture copied by Buslaef, from an ancient Russian Bible, in possession of Count Uvarof. Adam gives Satan a written contract for himself and his descendants (Fig. 7). And yet, according to a recent statement, the Rev. Mr. Simeon recently preached a sermon in the Church of St. Augustine, Kilburn, London, 'to prove that the ruler of the world is the devil. He stated that the Creator of the world had given the control of the world to one of his chief angels, Lucifer, who, however, had gone to grief, and done his utmost to ruin the world. Since then the Creator and Lucifer had been continually striving to checkmate each other. As Lucifer is still the Prince of this world, it would seem that it is not he who has been beaten yet.'¹ A popular preacher in America, Rev. Dr. Talmage, states the case as follows:—

¹ 'Eastern Morning News,' quoted in the 'National Reformer,' December 17, 1877.

















In Stockholm I saw the so-called *Devil's Bible*, the biggest book in the world, in the Royal Library. It is literally as they describe it, '*gigas librorum*': no single man can lift it from the floor. It was part of the booty carried off by the Swedes after the surrender of Prague, A.D. 1648. It contains three hundred parchment leaves, each one made of an ass's hide, the cover being of oak planks, 1½ inches thick. It contains the Old and New Testaments; *Josephi Flavii Antiquitates Judaicæ*; *Isidori Episcopi L. XX. de diversis materiis*; *Confessio peccatorum*; and some other works. The last-named production is written on black and dark brown ground with red and yellow letters. Here and there sentences are marked '*hæc sunt suspecta*,' '*superstitiosa*,' '*prohibita*.' One MS., which is headed, '*Experimentum de furto et febris*,' is a treatise in Monkish Latin on the exorcism of ghosts and evil spirits, charms against thieves and sickness, and various prescriptions in 'White Magic.' The age of the book is considerably over three hundred years. The autograph of a German emperor is in it: 'Ferdinandus Imperator Romanorum, A.D. 1577.' The volume is known

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by jealous Jove, was repeated in each who aspired to bring light to man, and some men of genius—such as Cornelius Agrippa, and Paracelsus—appear to have been frightened away from legitimate scientific research by the first connection of their names with sorcery. They had before them the example of the greatest scientific man of the Middle Ages, Roger Bacon, and knew how easily, in the priestly whisper, the chemist's crucible grew to a wizard's cauldron. The time may come when Oxford University will have learned enough to build a true memorial of the grandest man who ever wrote and taught within its walls. It would show Roger Bacon—rectifier of the Julian Calendar, analyst of lenses, inventor of spectacles and achromatic lenses, probable constructor of the first telescope, demonstrator of the chemical action of air in combustion, inventor of the mode of purifying saltpetre and crystallising it into gunpowder, anticipator of the philosophical method with which his namesake is credited—looking on a pile of his books for whose researches he had paid two thousand French livres, to say nothing of a life's labour, only to see them condemned by his University, their circulation prohibited; and his sad gaze might be from the prison to which the Council of Franciscans at Paris sentenced him whom Oxford gladly delivered into their hands. He was condemned, says their historian Wadding, '*propter novitates quasdam suspectas.*' The suspected novelties were crucibles, retorts, and lenses that made the stars look larger. So was it with the Oxford six hundred years ago. Undeniably some progress had been made even in the last generation, for Shelley was only forbidden to study chemistry, and expelled for his metaphysics. But now that it is claimed that Oxford is no longer partaker with them that

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cognise Luther's devil when, at the annual assembly of Lutheran Pastors in Berlin (Sept. 1877), he reappeared as the Rev. Professor Grau, and said, 'Not a few listen to those striving to combine Christ with Belial, to reconcile redeeming truth with modern science and culture.' But though they who take the name of Luther in vain may thus join hands with the Devil, at whom the Reformer threw his inkstand, the combat will still go on, and the University Belial do the brave work of Bel till beneath his feet lies the dragon of Darkness whether disguised as Pope or Protestant.

If the Church wishes to know precisely how far the roughness pardonable in the past survives unpardonably in itself, let its clergy peruse carefully the following translation by Mr. Leland of a poem by Heine; and realise that the Devil portrayed in it is, by grace of its own prelates, at present the most admired personage in every Court and fashionable drawing-room in Christendom.

I called the Devil, and he came :
 In blank amaze his form I scan.
 He is not ugly, is not lame,
 But a refined, accomplished man,—
 One in the very prime of life,
 At home in every cabinet strife,
 Who, as diplomatist, can tell
 Church and State news extremely well.
 He is somewhat pale—and no wonder either,
 Since he studies Sanskrit and Hegel together.
 His favourite poet is still Fonqué.
 Of criticism he makes no mention,
 Since all such matters unworthy attention
 He leaves to his grandmother, Hecaté.
 He praised my legal efforts, and said
 That he also when younger some law had read,
 Remarking that friendship like mine would be
 An acquisition, and bowed to me,—

Augustus consults the oracle of Apollo and receives reply—

Me puer Hebræus, Divos Deus ipse gubernans,
Cedere sede jubet, tristremque redire sub orcum ;
Aris ergo dehinc tacitis abscedito nostris.

But while the rage of these Fathers towards all the great gods and goddesses, who in their grand temples represented 'the pride of life,' was remorseless, they were comparatively indifferent to the belief or disbelief of the lower classes in their small tutelary divinities. They appear almost to have encouraged belief in these, perhaps appreciating the advantages of the popular custom of giving generous offerings to such personal and domestic patrons. At a very early period there seems to have arisen an idea of converting these more plebeian spirits into guardian angels with christian names. Thus Jerome relates in his Life of the first Hermit Paul, that when St. Anthony was on his way to visit that holy man, he encountered a Centaur who pointed out the way; and next a human-like dwarf with horns, hooked fingers, and feet like those of a goat. St. Anthony believing this to be an apparition of the Devil, made the sign of the Cross; but the little man, nowise troubled by this, respectfully approached the monk, and having been asked who he was, answered: 'I am a mortal, and one of those inhabitants of the Desert whom the Gentiles in their error worship

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Perhaps the evolution of these desert demons into good christians would have gone on more rapidly and completely if the primitive theologians had known as much of their history as comparative mythology has disclosed to the modern world. St. Anthony was, however, fairly on the track of them when he turned towards Alexandria. Egypt appears to have been the especial centre from which were distributed through the world the fetish guardians of provinces, towns, households and individuals. Their Serapes reappear in the Teraphim of Laban, and many of the forms they used reappear in the Penates, Lares, and genii of Latin countries. All these in their several countries were originally related to its ancient religion or mythology, but before the christian era they were very much the same in Egypt, Greece, and Italy. They were shaped in many different, but usually natural forms, such as serpents, dogs, boys, and old men, though often some intimation was given of their demonic character. They were so multiplied that even plants and animals had their guardians. The anthropomorphic genii called the Patrii, who were supposed to preside over provinces, were generally represented bearing weapons with which they defended the regions of which they were patrons. These were the Avernunci or Apotropæi.

There are many interesting branches of this subject which cannot be entered into here, and others have already been considered in the foregoing parts of this work. It is sufficient for my present purpose to remark, that, in the course of time, all the households of the world had traditional guardians ; these were generally represented in some

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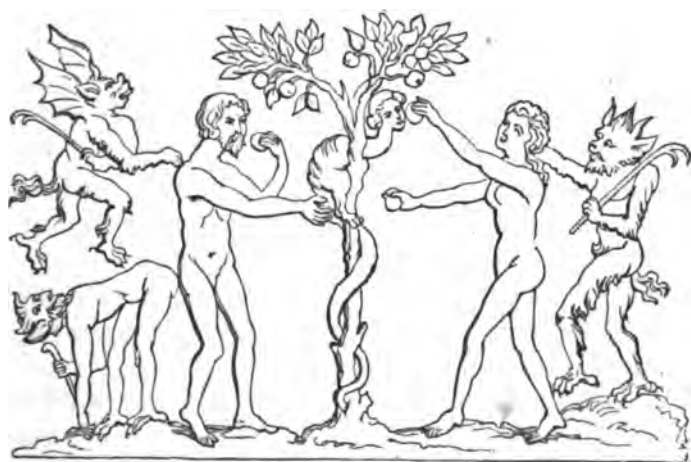
notion of each person being attended by two angels, a good and a bad. Probably he was but half right. The peoples to whom he refers did not generally believe that each man was attended by a bad spirit, a personal enemy. That was an honour reserved for individuals particularly formidable to the evil powers,—Adam, Jacob, Hercules, or Zoroaster. The one preternatural power attending each ordinary individual defended him from the general forces of evil. But it was Christianity which, in the gradual effort to substitute patron-saints and guardian-angels of its own for the pagan genii, turned the latter from friends to enemies, and their protecting into assailing weapons.

All the hereditary household gods of what is now called Christendom were diabolised. But in order that the masses might turn from them and invoke christian guardians, the Penates, Lares, and genii had to be belittled on the one hand, and the superior power of the saints and angels demonstrated. When Christianity had gained the throne of political power, it was easy to show that the 'imps,' as the old guardians were now called, could no longer protect their invokers from christian punishment, or confer equal favours.

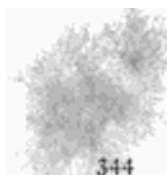
Christianity conquered Europe by the sword, but at first that sword was not wielded against the humble masses. It was wielded against their rulers.

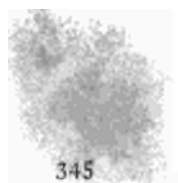












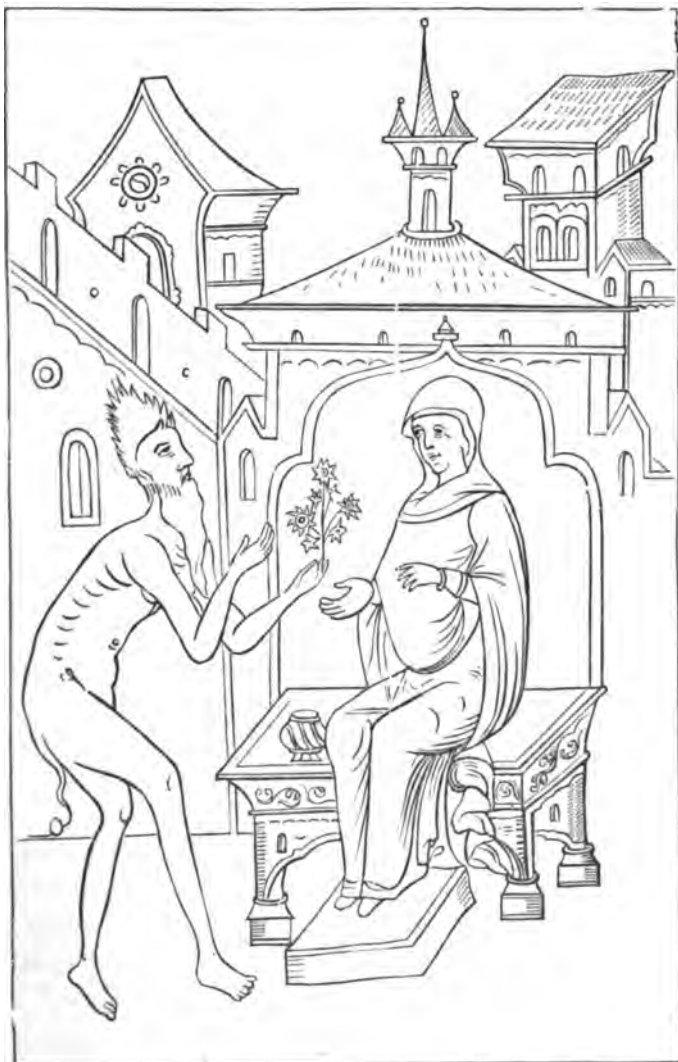




















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hope abandon, ye who enter here!’ Thus were they in great sorrow and dismay. But, presently, as this strange Dante was about to pass on, so they related, he looked upon the face of one among them so pure and noble that though he had styled him ‘pagan,’ he could not bear to abandon him there. This was Cato of Utica. Him this Dante led to the door, and gave him liberty on condition that he would be warder of his unbaptized brethren, and by no means let any of them escape. No sooner, however, was this done than this magician beheld others who moved his reverence,—among them Trajan and Ripheus,—and overcome by an impulse of love, he opened a window in the side of Limbo, bidding them emerge into light. He then waved his christian wand to close up this aperture, and passed away, supposing that he had done so; but the limit of that magician’s power had been reached, the window was but veiled, and after he had gone all these unbaptized ones passed out by that way, and reascended to the glory they had enjoyed before this Dante had brought his alien sorceries to bear upon them for a brief space.

‘Can this be true? Is it indeed so that all the sages and poets of the world are now in equal rank whether or not they have been sealed as members of Christ?’

‘Brother, thy brow is overcast. What! can one so pure and high of nature as thou desire that the gentle Christ, whom I saw embracing the sages and prophets of other ages, should turn upon them with hatred and bind them in gloom and pain like this Dante?’

Thereupon, with a flood of tears, Dante fell at the feet of Arda Viráf, and kissed the hem of his skirt. ‘Purer is thy vision, O pilgrim, than mine,’ he said. ‘I fear that I have but borne with me to the invisible world the small prejudices of my little Church, which hath taught me to limit

the Love which I now see to be boundless. Thou who hast learned from thy Zoroaster that the meaning of God is the end of all evil, a universe climbing to its flower in joy, deign to take the hand of thy servant and make him worthy to be thy friend,—with thee henceforth to abandon the poor formulas which ignorance substitutes for virtue, and ascend to the beautiful summits thou has visited by the stairway of good thoughts, good words, good deeds.'

IN 1745 Swedenborg was a student of Natural Philosophy in London. In the April of that year his 'revelations' began amid the smoke and toil of the great metropolis. 'I was hungry and ate with great appetite. Towards the end of the meal I remarked a kind of mist spread before my eyes, and I saw the floor of my room covered with hideous reptiles, such as serpents, toads, and the like. I was astonished, having all my wits about me, being perfectly conscious. The darkness attained its height and then passed away. I now saw a Man sitting in the corner of the chamber. As I had thought myself alone, I was greatly frightened when he said to me, 'Eat not as much.'

In Swedenborg's Diary the incident is related more particularly. 'In the middle of the day, at dinner, an Angel spoke to me, and told me not to eat too much at table. Whilst he was with me, there plainly appeared to me a kind of vapour steaming from the pores of my body. It was a most visible watery vapour, and fell downwards to the ground upon the carpet, where it collected and turned into divers vermin, which were gathered together under the table, and in a moment went off with a pop or noise. A fiery light appeared within them, and a sound was heard, pronouncing that all the vermin that could possibly be generated by unseemly appetite were thus cast

out of my body, and burnt up, and that I was now cleansed from them. Hence we may know what luxury and the like have for their bosom contents.'

Continuing the first account Swedenborg said, 'The following night the same Man appeared to me again. I was this time not at all alarmed. The Man said, 'I am God, the Lord, the Creator, and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write.' The same night the world of spirits, hell and heaven, were convincingly opened to me, where I found many persons of my acquaintance of all conditions. From that day forth I gave up all worldly learning, and laboured only in spiritual things, according to what the Lord commanded me to write.'

He 'gave up all worldly learning,' shut his intellectual eyes, and sank under all the nightmares which his first vision saw burnt up as vermin. After his fiftieth year, says Emerson, he falls into jealousy of his intellect, makes war on it, and the violence is instantly avenged. But the portrait of the blinded mystic as drawn by the clear seer is too impressive an illustration to be omitted here.

'A vampyre sits in the seat of the prophet and turns with gloomy appetite to the images of pain. Indeed, a bird does not more readily weave its nest or a mole bore in the ground than this seer of the souls substructs a new hell and pit, each more abominable than the last, round every new crew of offenders. He was let down through a column that seemed of brass, but it was formed of angelic spirits, that he might descend safely amongst the unhappy, and witness the vastation of souls; and heard there, for a long continuance, their lamentations; he saw their tormentors, who increase and strain pangs to infinity; he saw the hell of the jugglers, the hell of the assassins, the

hell of the lascivious ; the hell of robbers, who kill and boil men ; the infernal tun of the deceitful ; the excrementitious hells ; the hell of the revengful, whose faces resembled a round, broad cake, and their arms rotate like a wheel. . . . The universe, in his poem, suffers under a magnetic sleep, and only reflects the mind of the magnetiser. . . . Swedenborg and Behmon both failed by attaching themselves to the christian symbol, instead of to the moral sentiment, which carries innumerable christianities, humanities, divinities, in its bosom. . . . Another dogma, growing out of this pernicious theologic limitation, is this Inferno. Swedenborg has devils. Evil, according to old philosophers, is good in the making. That pure malignity can exist, is the extreme proposition of unbelief. . . . To what a painful perversion had Gothic theology arrived, that Swedenborg admitted no conversion for evil spirits ! But the divine effort is never relaxed ; the carrion in the sun will convert itself to grass and flowers ; and man, though in brothels, or jails, or on gibbets, is on his way to all that is good and true.'

But even the Hell of Swedenborg is not free from the soft potency of our star. It is almost painful, indeed, to see its spiritual ray mingling with the fiery fever-shapes which Swedenborg meets on his way through the column of brass,—made, had he known it, not of angels but of savage scriptures. 'I gave up all worldly learning'—he says : but it did not give him up all at once. 'They (the damned) suffer ineffable torments ; but it was permitted to relieve or console them with a certain degree of hope, so that they should not entirely despair. For they said they believed the torment would be eternal. They were relieved or consoled by saying that God Messiah is merciful, and that in His Word we read that 'the prisoners will be sent forth from the pit' (Zech. ix. 2).

Swedenborg reports that God Messiah appeared to these spirits, and even embraced and kissed one who had been raised from 'the greatest torment.' He says, 'Punishment for the sake of punishment is the punishment of a devil,' and affirms that all punishment is 'to take away evils or to induce a faculty of doing good.' These utterances are in his Diary, and were written before he had got to the bottom of his Calvinistic column; but even in the 'Arcana Celestia' there is a gleam:—'Such is the equilibrium of all things in another life that evil punishes itself, and unless it were removed by punishments the evil spirits must necessarily be kept in some hell to eternity.'

Reductio ad absurdum! And yet Swedenborgians insist upon the dogma of everlasting punishments; to sustain which they appeal from Swedenborg half-sober to Swedenborg mentally drunk.

IN the Library at Dresden there is a series of old pictures said to be Mexican, and which I was told had been purchased from a Jew in Vienna, containing devils mainly of serpent characters blended with those of humanity. One was a fantastic serpent with human head, sharp snoutish nose, many eyes, slight wings, and tongue lolling out. Another had a human head and reptilian tail. A third is human except for the double tongue darting out. A fourth has issuing from the back of his head a serpent whose large dragon head is swallowing a human embryo. Whatever tribe it was that originated these pictures must have had very strong impressions of the survival of the serpent in some men.

I was reminded of the picture of the serpent swallowing the human embryo while looking at the wall-pictures in Russian churches representing the conventional serpent with devils nestling at intervals along its body, as repre-

sented in our Figure (10). Professor Buslaef gave me the right archæology of this, no doubt, but the devils themselves, as I gazed, seemed to intimate another theory with their fair forms. They might have been winged angels but for their hair of flame and cruel hooks. They seemed to say, 'We were the ancient embryo-gods of the human imagination, but the serpent swallowed us. He swallowed us successively as one after another we availed ourselves of his cunning in our priesthoods; as we brought his cruel coils to crush those who dared to outgrow our cult; as we imitated his fang in the deadliness with which we bit the heel of every advancing thinker; as, when worsted in our struggle against reason, we took to the double tongue, praising with one fork the virtues which we poisoned with the other. Now we are degraded with him for ever, bound to him by these rings, labelled with the sins we have committed.'

IT was by a true experience that the ancients so generally took nocturnal animals to be types of diabolism. Corresponding to them are the sleepless activities of morally unawakened men. The animal is a sleeping man. Its passions and instincts are acted out in what to rational man would be dreams. In dreams, especially when influenced by disease, a man may mentally relapse very far, and pass through kennels and styes, which are such even when somewhat decorated by shreds of the familiar human environment. The nocturnal form of intellect is cunning; the obscuration of religion is superstition; the dark shadow that falls on love turns it to lust. These wolves and bats, on which no ideal has dawned, do not prowl or flit through man in their natural forms: in the half-awake consciousness, whose starlight attends man amid his darkness, their misty outlines swell, and in the feverish unenlightened

conscience they become phantasms of his animalism—werewolves, vampires. The awakening of reason in any animal is through all the phases of cerebral and social evolution. A wise man said to his son who was afraid to enter the dark, 'Go on, child; you will never see anything worse than yourself.'

THE hare-lip, which we sometimes see in the human face, is there an arrested development. Every lip is at some embryonic period a hare-lip. The development of man's visible part has gone on much longer than his intellectual and moral evolution, and abnormalities in it are rare in comparison with the number of survivals from the animal world in his temper, his faith, and his manners. Criminals are men living out their arrested moral developments. They who regard them as instigated by a devil are those whose arrest is mental. The eye of reason will deal with both all the more effectively, because with as little wrath as a surgeon feels towards the hare-lip he endeavours to humanise.

IT is an impressive fact that the great and reverent mind of Spinoza, in pondering the problem of Evil and the theology which ascribed it to a Devil, was unconsciously led to anticipate by more than a century the first (modern) scientific suggestions of the principle of Evolution. In his early treatise, 'De Deo et Homine,' occurs this short but momentous chapter—

'DE DIABOLIS. If the Devil be an Entity contrary in all respects to God, having nothing of God in his nature, there can be nothing in common with God.

'Is he assumed to be a thinking Entity, as some will have it, who never wills and never does any good, and who sets himself in opposition to God on all occasions, he

would assuredly be a very wretched being, and, could prayers do anything for him, his amendment were much to be implored.

‘But let us ask whether so miserable an object could exist even for an instant; and, the question put, we see at once that it could not; for from the perfection of a thing proceeds its power of continuance: the more of the Essential and Divine a thing possesses, the more enduring it is. But how could the Devil, having no trace of perfection in him, exist at all? Add to this, that the stability or duration of a thinking thing depends entirely on its love of and union with God, and that the opposite of this state in every particular being presumed in the Devil, it is obviously impossible that there can be any such being.

‘And then there is indeed no necessity to presume the existence of a Devil; for the causes of hate, envy, anger, and all such passions are readily enough to be discovered; and there is no occasion for resort to fiction to account for the evils they engender.’

In the course of his correspondence with the most learned men of his time, Spinoza was severely questioned concerning his views upon human wickedness, the disobedience of Adam, and so forth. He said—to abridge his answers—If there be any essential or positive evil in men, God is the author and continuer of that evil. But what is called evil in them is their degree of imperfection as compared with those more perfect. Adam, in the abstract, is a man eating an apple. That is not in itself an evil action. Acts condemned in man are often admired in animals,—as the jealousy of doves,—and regarded as evidence of their perfection. Although man must restrain the forces of nature and direct them to his purposes, it is a superstition to suppose that God is angry against such forces. It is an error in man to identify his little incon-

veniences as obstacles to God. Let him withdraw himself from the consideration and nothing is found evil. Whatever exists, exists by reason of its perfection for its own ends,—which may or may not be those of men.

Spinoza's aphorism, 'From the perfection of a thing proceeds its power of continuance,' is the earliest modern statement of the doctrine now called 'survival of the fittest.' The notion of a Devil involves the solecism of a being surviving through its unfitness for survival.

SPINOZA was Copernicus of the moral Cosmos. The great German who discovered to men that their little planet was not the one centre and single care of nature, led the human mind out of a closet and gave it a universe. But dogma still clung to the closet; where indeed each sect still remains, holding its little interest to be the aim of the solar system, and all outside it to be part of a countless host, marshalled by a Prince of Evil, whose eternal war is waged against that formidable pulpiter whose sermon is sending dismay through pandemonium. But for 'rational men all that is ended, and its decline began when Spinoza warned men against looking at the moral universe from the pin-hole of their egotism. That closet-creation, whose laws were seen now acting now suspended to suit the affairs of men, disappeared, and man was led to adore the All.

IT is a small thing that man can bruise the serpent's head, if its fang still carries its venom so deep in his reason as to blacken all nature with a sense of triumphant malevolence. To the eye of judicial man, instructed to decide every case without bribe of his own interest as a rival animal, the serpent's fang is one of the most perfect adaptations of means to ends in nature. Were a corre-

sponding perfection in every human mind, the world would fulfil the mystical dream of the East, which gave one name to the serpents that bit them in the wilderness and seraphim singing round the eternal throne.

'CURSED be the Hebrew who shall either eat pork, or permit his son to be instructed in the learning of the Greeks.' So says the Talmud, with a voice transmitted from the 'kingdom of priests' (Exod. xix. 6). From the altar of 'unhewn stone' came the curse upon Art, and upon the race that represented culture raising its tool upon the rudeness of nature. That curse of the Talmud recoiled fearfully. The Jewish priesthood had their son in Peter with his vision of clean and unclean animals, and the command, 'Slay and eat!' Uninstructed is this heir of priestly Judaism 'in the learning of the Greeks,' consequently his way of converting Gentiles—the herd of swine, the *goyim*—is to convert them into christian protoplasm. 'Slay and eat,' became the cry of the elect, and their first victim was the paternal Jew who taught them that pork and Greek learning belonged to the same category.

BUT there was another Jewish nation not composed of priests. While the priestly kingdom is typified in Jonah announcing the destruction of Nineveh, who, because the great city still goes on, reproaches Jehovah, the nation of the poets has now its Jehovah II. who sees the humiliation of the tribal priesthood as a withered gourd compared with the arts, wealth, and human interests of a Gentile city. 'The Lord repented.' The first Gospel to the Gentiles is in that gentle thought for the uncircumcised Ninevites. But it was reached too late. When it gained expression in Christ welcoming Greeks, and seeing in

stones possible 'children of Abraham;' in Paul acknowledging debt to barbarians and taking his texts from Greek altars or poets; the evolution of the ideal element in Hebrew religion had gained much. But historic combinations raised the judaisers to a throne, and all the narrowness of their priesthood was re-enacted as Christianity.

THE column of brass in whose hollow centre the fine brain of Swedenborg was imprisoned is a fit similitude of the christian formula. The whole moral attitude of Christianity towards nature is represented in his first vision. The beginning of his spiritual career is announced by the evaporation of his animal nature in the form of vermin. The christian hell is present, and these animal parts are burnt up. Among those burnt-up powers of Swedenborg, one of the serpents must have been his intellect. 'From that day forth I gave up all worldly learning.'

Here we have the ideal christian caught up to his paradise even while his outward shape is visible. But what if we were all to become like that? Suppose all the animal powers and desires were to evaporate out of mankind and to be burnt up! Were that to occur to-day the effect on the morrow would be but faintly told in that which would be caused by sudden evaporations of steam from all the engines of the world. We may imagine a band of philanthropists, sorely disturbed by the number of accidents incidental to steam-locomotion, who should conspire to go at daybreak to all the engine-houses and stations in England, and, just as the engines were about to start for their work, should quench their fires, let off their steam, and break their works. That would be but a brief paralysis of the work of one country; but what would be the result if the animal nature of man and its desires, the works and trades that minister to the 'pomps

and vanities,' all worldly aims and joys, should be burnt up in fires of fanaticism !

Yet to that fatal aim Christianity gave itself,—so contrary to that great heart in which was mirrored the beautiful world, its lilies and little children, and where love shed its beams on the just and the unjust ! The organising principle of Christianity was that which crucified Jesus and took his tomb for corner-stone of a system modelled after what he hated. Its central purpose was to effect a divorce between the moral and the animal nature of man. One is called flesh and the other spirit ; one was the child of God, the other the child of the Devil. It rent asunder that which was really one ; its whole history, so long as it was in earnest, was the fanatical effort to keep asunder by violence those two halves ever seeking harmony ; its history since its falsity was exposed has been the hypocrisy of professing in word what is impossible in deed.

BESIDE the christian vision of Swedenborg, in which the judaic priest's curse on swinish Greek learning found apotheosis, let us set the vision of a Jewish seer in whom the humanity that spared Nineveh found expression. The seer is Philo,—name rightly belonging to that pure mind in which the starry ideals of his Semitic race embraced the sensuous beauty which alone could give them life. Philo (*Præm. et Pœnis*, sec. 15-20) describes as the first joy of the redeemed earth the termination of the war between man and animal. That war will end, he says, 'when the wild beasts in the soul have been tamed. Then the most ferocious animals will submit to man ; scorpions will lose their stings, and serpents their poison. And, in consequence of the suppression of that older war between man and beast, the war between man and man shall also end.'

Here we emerge from Swedenborg's brass column, we pass beyond Peter's sword called 'Slay-and-eat,' we leave behind the Talmud's curse on swine and learning: we rise to the clear vision of Hebrew prophecy which beheld lion and lamb lying down together, a child leading the wild forces subdued by culture.

'WHY not God kill Debbil?' asked Man Friday. It is a question which not even Psychology has answered, why no Theology has yet suggested the death of the Devil in the past, or prophesied more than chains for him in the future. No doubt the need of a 'hangman's whip to haud the wretch in order' may partly account for it; but with this may have combined a cause of which it is pleasanter to think—Devils being animal passions in excess, even the ascetic recoils from their destruction, with an instinct like that which restrains rats from gnawing holes through the ship's bottom.

IN Goethe's 'Faust' we read, *Doch das Antike find' ich zu lebendig*. It is a criticism on the nudity of the Greek forms that appear in the classical Walpurgis Night. But the authority is not good: it is Mephistopheles who is disgusted with sight of the human form, and he says they ought in modern fashion to be plastered over. His sentiments have prevailed at the Vatican, where the antique statues and the great pictures of Michael Angelo bear witness to the prurient prudery of the papal mind. 'Devils are our sinners in perspective,' says George Herbert.

HERODOTUS (ii. 47) says, 'The Egyptians consider the pig to be an impure beast, and therefore if a man, in passing by a pig, should touch him only with his garments, he forthwith goes to the river and plunges in; and, in the

next place, swineherds, although native Egyptians, are the only men who are not allowed to enter any of their temples.' The Egyptians, he says, do not sacrifice the goat; 'and, indeed, their painters and sculptors represent Pan with the face and legs of a goat, as the Grecians do; not that they imagine this to be his real form, for they think him like other gods; but why they represent him in this way I had rather not mention.' We need not feel the same prudery. The Egyptians rightly regarded the symbol of sexual desire, on whose healthy exercise the perpetuation of life depended, as a very different kind of animalism from that symbolised in the pig's love of refuse and garbage. Their association of the goat with Pan—the lusty vigour of nature—was the natural preface to the arts of Greece in which the wild forces were taught their first lesson—Temperance. Pan becomes musical. The vigour and vitality of human nature find in the full but not excessive proportions of Apollo, Aphrodite, Artemis, and others of the bright array, the harmony which Pan with his pipe preludes. The Greek statue is soul embodied and body ensouled.

TWO men had I the happiness to know in my youth, into whose faces I looked up and saw the throne of Genius illumined by Purity. One of them, Ralph Waldo Emerson, wrote, 'If beauty, softness, and faith in female forms have their own influence, vices even, in a slight degree, are thought to improve the expression.' The other, Arthur Hugh Clough, wrote, 'What we all love is good touched up with evil.' Here are two brave flowers, of which one grew out of the thorny stem of Puritanism, the other from the monastic root of Oxford. The 'vices' which could improve the expression, even for the pure eyes of Emerson, are those which represent the struggle

of human nature to exist in truth, albeit in misdirection and reaction, amid pious hypocrisies. The Oxonian scholar had seen enough of the conventionalised characterless 'good' to long for some sign of life and freedom, even though it must come as a touch of 'evil.' To the artist, nature is never seen in petrification; it is really as well as literally *a becoming*. The evil he sees is 'good in the making:' what others call vices are voices in the wilderness preparing the way of the highest.

'GOD and the Devil make the whole of Religion,' said Nicoli—speaking, perhaps, better than he knew. The culture of the world has shown that the sometime opposed realms of human interest, so personified, are equally essential. It is through this experience that the Devil has gained such ample vindication from the poets—as in Rapisardi's 'Lucifero,' a veritable 'bringer of Light,' and Cranch's 'Satan.' From the latter work ('Satan: A Libretto.' Boston: Roberts Brothers, 1874), which should be more widely known, I quote some lines. Satan says—

I symbolise the wild and deep
And unregenerated wastes of life,
Dark with transmitted tendencies of race
And blind mischance; all crude mistakes of will
And tendency unbalanced by due weight
Of favouring circumstance; all passion blown
By wandering winds; all surplusage of force
Piled up for use, but slipping from its base
Of law and order.

This is the very realm in which the poet and the artist find their pure-veined quarries, whence arise the forms transfigured in their vision.

TO evoke Helena, Faust, as we have seen, must repair to the MOTHERS. But who may these be? They shine

from Goethe's page in such opalescent tints one cannot transfix their sense. They seemed to me just now the primal conditions, by fulfilling which anything might be attained, without which, nothing. But now (yet perhaps the difference is not great) I see the Mothers to be the ancient healthy instincts and ideals of our race. These took shape in forms of art, whose evolution had been man's harmony with himself. Christianity, borrowing thunder of one god, hammer of another, shattered them—shattered our Mothers! And now learned travellers go about in many lands saying, 'Saw ye my beloved?' Amid cities ruined and buried we are trying to recover them, fitting limb to limb—so carefully! as if half-conscious that we are piecing together again the fragments of our own humanity.

'THE DEVIL: *Does he Exist, and what does he Do?*' Such is the title of a recent work by Father Delaporte, Professor of Dogma in the Faculty of Bordeaux. He gives specific directions for exorcism of devils by means of holy water, the sign of the cross, and other charms. 'These measures,' says one of his American critics, 'may answer very well against the French Devil; but our American Beelzebub is a potentate that goeth not forth on any such hints.' Father Delaporte would hardly contend that the use of cross and holy water for a thousand years has been effectual in dislodging the European Beelzebub.

On the whole, I am inclined to prefer the method of the Africans of the Guinea Coast. They believe in a particularly hideous devil, but say that the only defence they require against him is a mirror. If any one will keep a mirror beside him, the Devil must see himself in it, and he at once rushes away in terror of his own ugliness.

No monster ever conjured up by imagination is more hideous than a rational being transformed to a beast. Just that is every human being who has brought his nobler powers down to be slaves of his animal nature. No eye could look upon that fearful sight unmoved. All man needs is a true mirror in which his own animalism may see itself. We cannot borrow for this purpose the arts of Greece, nor the fairy ideals of Germany, nor the emasculated saints of Christendom. These were but fragments of the man who has been created by combination of their powers, and their several ideals are broken bits that cannot reflect the whole being of man in its proportions or disproportions.

The higher nature of man, polished by culture of all his faculties, can alone be the faithful mirror before his lower. The clearness of this mirror in the individual heart depends mainly on the civilisation and knowledge surrounding it. The discovered law turns once plausible theories to falsehoods; a noble literature transmutes once popular books to trash. When Art interprets the realities of nature, when it shows how much beauty and purity our human nature is capable of, it holds a mirror before all deformities. At a theatre in the city of London, I witnessed the performance of an actor who, in the course of his part, struck a child. He was complimented by a hurricane of hisses from the crowded gallery. Had those 'gods' up there never struck children? Possibly. Yet here each had a mirror before him and recoiled from his worst self. A clergyman relates that, while looking at pictures in the Bethnal Green Museum, he overheard a poor woman, who had been gazing on a Madonna, say, 'If I had such a child as that I believe I could be a good woman.' Who can say what even that one glance at her

life in the ideal reflector may be worth to that wanderer amid the miseries and temptations of London !

IT is not easy for those who have seen what is high and holy to give their hearts to what is base and unholy. It is as natural for human nature to love virtue as to love any other beauty. External beauty is visible to all, and all desire it : the interior beauty is not visible to superficial glances, but the admiration shown even for its counterfeits shows how natural it is to admire virtue. But in order that the charm of this moral beauty may be felt by human nature it must be related to that nature—real. It must not be some childish ideal which answers to no need of the man of to-day ; not something imported from a time and place where it had meaning and force to others where it has none.

When dogmas surviving from the primitive world are brought to behold themselves in the mirror held up by Science, they cry out, 'That is not my face ! You are caricaturing my beliefs !' This recoil of Superstition from its own ugliness is the victory of Religion. What priests bewail as disbelief is faith fleeing from its deformities. Ignorant devotion proves its need of Science by its terrors of the same, which are like those of the horse at first sight of its best friend, bearer of its burthens—the locomotive.

RELIGION, like every other high feature of human nature, has its animal counterpart. The animalised religion is superstition. It has various expressions,—the abjectness of one form, the ferocity of another, the cunning of a third. It is unconscious of anything higher than animalism. Its god is a very great animal preying on other animals, which are laid on his altars ; or pleased when smaller animals give up their part of the earthly

feast by starving their passions and senses. Under the growth of civilisation and intelligence that pious asceticism is revealed in its true form,—intensified animalism. The asceticism of one age becomes the self-indulgence of another. The two-footed animal having discovered that his god does not eat the meat left for him, eats it himself. Learning that he gets as much from his god by a wafer and a prayer, he offers these and retains the gifts, treasures, and pleasures so commuted,—these, however, being withdrawn from the direction of the higher nature by the fact of being obtained through the conditions of the lower, and dependent on their persistence. In process of time the forms and formulas of religion, detached from all reality—such as no conceivable monarch could desire—not only become senseless, but depend upon their senselessness for continuance. They refuse to come at all within the domain of reason or common-sense, and trust to mental torpor of the masses, force of habit in the aggregate, self-interest in the wealthy and powerful, bribes for thinkers and scholars.

ANIMALISM disguised as a religion must render the human religion, able to raise passions into divine attributes of a perfect manhood, impossible so long as it continues. That a human religion can ever come by any process of evolution from a superstition which can only exist by ministry to the baser motives is a delusion. The only hope of society is that its independent minds may gain culture, and so surround this unextinct monster with mirrors that it may perish through shame at its manifold deformities. These are symbolised in the many-headed phantasm which is the subject of this work. Demon, Dragon, and Devil have long paralysed the finest powers of man, peopling nature with horrors, the heart

with fears, and causing the religious sentiment itself to make actual in history the worst excesses it professed to combat in its imaginary adversaries. My largest hope is that from the dragon-guarded well where Truth is too much concealed she may emerge far enough to bring her mirror before these phantoms of fear, and with far-darting beams send them back to their caves in Chaos and ancient Night.

THE battlements of the cloisters of Magdalen College, Oxford, are crowned with an array of figures representing virtues and vices, with carved allegories of teaching and learning. Under the Governor's window are the pelican feeding its young from its breast, and the lion, denoting the tenderness and the strength of a Master of youth. There follow the professions—the lawyer embracing his client, the physician with his bottle, the divine as Moses with his tables of the Law. Next are the slayers of Goliath and other mythical enemies. We come to more real, albeit monstrous, enemies; to Gluttony in ecclesiastical dress, with tongue lolling out; and low-browed Luxury without any vesture, with a wide-mouthed animal-eared face on its belly, the same tongue lolling out—as in our figures of Typhon and Kali. Drunkenness has three animal heads—one of a degraded humanity, another a sheep, the third a goose. Cruelty is a werewolf; a frog-faced Lamia represents its mixture with Lust; and other vices are represented by other monsters, chiefly dragons with griffin forms, until the last is reached—the Devil, who is just opposite the Governor's symbols across the quadrangle.

So was represented, some centuries ago, the conflict of Ormuzd and Ahriman, for the young soldiers who enlisted at Oxford for that struggle. A certain amount of fancy

has entered into the execution of the figures; but, if this be carefully detached, the history which I have attempted to tell in these volumes may be generally traced in the Magdalen statues. Each represents some phase in the advance of the world, when, under new emergencies, earlier symbols were modified, recombined, and presently replaced by new shapes. It was found inadequate to keep the scholar throwing stones at the mummy of Goliath when by his side was living Gluttony in religious garb. The scriptural symbols are gradually mixed with those of Greek and German mythology, and by such contact with nature are able to generate forms, whose lolling tongues, wide mouths, and other expressions, represent with some realism the physiognomies of brutality let loose through admission to human shape and power.

It may be that, when they were set up, the young Oxonian passed shuddering these terrible forms, dreaded these werewolves and succubæ, and dreamed of going forth to impale dragons. But now the sculptures excite only laughter or curiosity, when they are not passed by without notice. Yet the old conflict between Light and Darkness has not ceased. The ancient forms of it pass away; they become grotesque. Such was necessarily the case where the excessive mythological and fanciful elements introduced at one period fall upon another period when they hide the meaning. Their obscurity, even for antiquarians, marks how far away from those cold battle-fields the struggle they symbolised has passed. But it ceases not. Some scholars who listen to the sweet vespers of Magdalen may think the conflict over; if so, even poor brother Moody may enter the true kingdom before them; for, when preaching in Baltimore last September, he said, 'Men are possessed of devils just as much now as they ever were. The devil of rum is as great as any that ever

lived. Why cannot this one and all others be cast out? Because there is sin in the christian camp.'

THE picture which closes this volume has been made for me by the artist Hennessey, to record an incident which occurred at the door of Nôtre Dame in Paris last summer. I had been examining an ugly devil there treading down human forms into hell; but a dear friend looked higher, and saw a bird brooding over its young on a nest supported by that same horrible head.

So, above the symbols of wrath in nature, Love still interweaves heavenly tints with the mystery of life; beside the horns of pain prepares melodies.

Even so, also, over the animalism which deforms man, rises the animal perfection which shames that; here ascending above the reign of violence by a feather's force, and securing to that little creature a tenderness that could best express the heart of a Christ, when it would gather humanity under his wings.

This same little scene at the cathedral door came before me again as I saw the Oxonian youth, with their morning-faces, passing so heedlessly those ancient sculptures at Magdalen. Over every happy heart the same old love was brooding, in each nestling faculties were trying to gain their wings. To what will they aspire, those students moving so light-hearted amid the dead dragons and satans of an extinct world? Do they think there are no more dragons to be slain? Know they that saying, 'He descended into hell;' and that, from Orpheus and Herakles to Mohammed and Swedenborg, this is the burden felt by those who would be saviours of men?

It is not only loving birds that build their nests and rear their young over the horns of forgotten fears, but, alas! the Harpies too! These, which Dante saw nestling in

still plants—once men who had wronged themselves—rear successors above the aspirations that have ended in ‘nothing but leaves.’ The sculptures of Magdalen are incomplete. There is a vacant side to the quadrangle, which, it is to be feared, awaits the truer teaching that would fill it up with the real dragons which no youth could heedlessly pass. Who can carve there the wrongs that await their powers of redress? Who can set before them, with all its baseness, the true emblem of pious fraud? When will they see in any stone mirror the real shape of a double-tongued Culture—one fork intoning litanies, another whispering contempt of them? The werewolves of scholarly selfishness, the Lamias of christian casuistry, the subtle intelligence that is fed by sages and heroes, but turns them to dust, nay, to venom, because it dares not be human, still crawls—these are yet to be revealed in all their horrors. Then will the old cry, SURSUM CORDA, sound over the ancient symbols whereon scholars waste their strength, by which they are conquered; and wings of courage shall bear them with their arrows of light to rescue from Superstition the holy places of Humanity.



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for the Devil himself is held to be altogether outside the pale of justice. The mind revolts against it, and, with Aquinas, we say :

“ O God, and can it ever be,
Thy morning star, with endless moan,
Shall lift his fading orbs to thee,
And thou be happy on thy throne ?
It were not kind ; nay, Father, nay !
It were not just, O God, I say.
Pray for the Devil, Jesus, pray !

And can thy kingdom ever come
While the fair angels howl below ?
All holy voices would be dumb,
All human eyes would fill with woe.
To think the Lordliest peer of heaven,
The starry leader of the seven,
Should never, never, be forgiven !

Pray for the Devil, Jesus, pray !
O word that made thine angels speak !
Lord, let thy pitying tears have way :
Good God, not man alone, is weak.
What is created still must fall,
And fairest still we frailest call—
Will not Christ's blood avail for all ?

Pray for the Devil, Jesus, pray !
O Savior, look upon thy child !
Turn from thine own bright world away,
And look upon that dungeon wild.
O God, O Jesus, see how dark
That din of woe ! O Savior, mark
How angels weep, how groan ! Hark ! hark !

He will not, will not do it more ;
Restore him to his throne again.
Oh, open wide the prison door
That presses on the souls in pain !
Then men and angels both will say—
‘ Our God is good. Oh, day by day,
Pray for the Devil, Jesus, pray !’

All night Aquinas knelt alone,
Alone with dark and dreadful night,
Until before that awful throne
The darkness ebbd away in light.
Then rose the saint, and ‘ God,’ said he,
‘ If darkness change to light with thee,
The Devil may yet an angel be.’ ”

[August 30, 1885.]

THE DEVIL'S NAMES.

THE "evil one," from whom Christians, in the revised Lord's Prayer, pray to be delivered, has been called by many names, such as Satan, Apollyon, Abaddon, Beelzebub, Belial, the Serpent, the Dragon, Lucifer, the Prince of Darkness, the Prince of the Power of the Air, the Devil, the Deuce, the Evil Spirit, the Adversary, the Enemy, the Archfiend, the Tempter, Mephistopheles, Old Horny, Old Harry, Old Scratch, Old Nick, and so forth. The modern names, it will be noticed, are conceived in a spirit of jocular irreverence, indicative of the fact that his Satanic Majesty is now a popular laughing-stock rather than the object of terror which scared mankind during the dark ages of the past.

Satan means contrary, adversary, enemy, accuser; and when Christians speak of "our ghostly enemy" as the accuser or the adversary, they only translate the original Hebrew word into English. Satan was so called because he was supposed to be the great opponent of Jehovah, and of the human race generally. Whether he or Jehovah was the greater enemy of mankind is a disputable question. Perhaps the fairest conclusion will be that there was little to choose between them, though Jehovah, being almighty, bore the greater responsibility. God and Satan indeed often appear to act in secret partnership. The Book of Job shows at least that the leader of his divine majesty's opposition was received on very free and easy terms in heaven.

Abaddon (Rev. ix., 11)—a name which punsters will regard as very appropriate for the Evil One—signifies destroyer; and *Apollyon*, its Greek equivalent, also means one that exterminates or destroys. Throughout the Bible, however, it is Jehovah who is the destroyer rather than Satan, who is evidently not nearly so black as he is painted. It was God who drowned all living things, not Satan; God destroyed the Egyptians and Canaanites, not Satan; God creates evil (Is. xlv., 7), and then blames Satan for it.

Beelzebub, or Baal-zebub, was a god whose name signifies master of flies. Somehow Christians have managed to identify him with Satan. When Jehovah's name becomes unpopular, they will perhaps be enabled, from a comparison of 2 Sam. xxiv., 1, and 1 Chron. xxi., 1, to identify Jehovah also with Satan, and thus whitewash their improved deity by making Satan, disguised as Jehovah, the real author of

the Old Testament atrocities. It will then be Beelzebub, *alias* Satan, who sent the plague of flies on the Egyptians, and not Jehovah, *alias* God.

Belial is used as a synonym for wickedness. The word is apparently derived from the name of the God Bal or Baal. Christians of course identified all the idols, or ex-gods, with Satan and his imps, and if we identify their God with the personification of all wickedness and cruelty, we shall only serve him as they always served other gods.

Samiel or *Sammael*, the prince of the demons, according to the Jewish belief, who bore away the lost souls at death, is also commonly identified with Satan, as also is *Asmodeus*, the evil spirit in the apocryphal book of Tobit.

The *Serpent* who tempted Eve is almost universally assumed by Christians to have been the fallen angel, Satan, in disguise; but the story in Genesis gives no hint whatever that the tempter was anything but an ordinary serpent. If otherwise, why did God curse the whole serpent race for ever because Satan disguised himself as one of them? Will God also punish all his angels because "Satan himself is transformed into an angel of light?" (2 Corinthians xi., 14).

Mephistopheles is a somewhat more modern name, foreshadowing the explanatory resolution of the old Devil into the foul *mephitic* vapor and deceptive mist of unhealthy imagination.

Scripture calls Satan the "angel of the bottomless pit," the "prince of this world" (John xii., 31), and the "god of this world" (2 Cor. iv., 4). As "prince of the power of the air" (Eph. ii., 2), he must exercise control over birds and balloons, and can carry people through the air as he did Jesus. We may well wonder how it is that he allows God to "ride the whirlwind and direct the storm" through his aerial territory.

The commonest of the names by which the "Evil One" is known appears at first sight to be merely the word evil with a "D" prefixed, just as God appears to be connected with the word good. But appearances in both cases are deceptive. Devil, deuce, *doux*, *Dieu*, divine, Jupiter (Zeus-pater), Zeus, and cognate words, are traced by modern philologists to a common origin in the Sanscrit, the earliest known representative of the primitive Aryan tongue, which formed the basis of the Indo-European languages. The original root is said to signify "shining ones." The Hindoo *devas* gradually developed into deities and devils with the most charming impartiality. Philology thus shows us that God and Satan are fundamentally akin. When we speak of some misfortune "playing the deuce"